

APAROKSHANUBUTI



Verse 1

श्रीहरिं परमानन्दमुपदेशरमीश्वरम् ।

व्यापकं सर्वलोकानां कारणं तं नमाम्यहम् ॥ १ ॥

sriharim paramanandam-upadestaram-isvaram I

vyapakam sarvalokanam karanam tam namamyaham II 1 II

I bow down in prostration to that Sri Hari, the world preceptor, the Lord of the universe, the all-pervading, the cause of the whole universe and the supreme-blissful Reality. [Verse 1]

Verse 2

अपरोक्षानुभूतिर्वै प्रोच्यते मोक्षसिद्धये ।

सद्भिरेव प्रयत्नेन वीक्षणीया मुहुर्मुहुः ॥ २ ॥

aparoksanubhutihvai procyate mokshasiddhaye I

sadbhireva prayatnena viksaniya muhurmu huh II 2 II

This intimate experience (of Reality - Aparoksanubhuti is expounded herein for the attainment of Liberation only; and it is worthy of being carefully looked into again and again by the good people. [Verse 2]

Verse 3

स्ववर्णाश्रमधर्मेण तपसा हरितोषणात् ।

साधनं प्रभवेत् पुंसां वैराग्यादिचतुष्टयम् ॥ ३ ॥

svavarnasramadharmena tapasa haritosanat I

sadhanam prabhavetpumasam vairagyadicatustayam II 3 II

By constant performance of one's own duties and by austerities and by devotion to Lord Hari, a person can gain the necessary four qualifications such as dispassion, and so on. [Verse 3]

Verse 4

ब्रह्मादिस्थावरान्तेषु वैराग्यं विषयेष्वनु ।
यथैव काकविष्टायां वैराग्यं तद्वि निर्मलम् ॥ ४ ॥

brahmadisthavarantesu vairagyam visayesvanu ।
yathaiva kakavisthayam vairagyam taddhi nirmalam ॥ 4 ॥

The pure and perfect dispassion is such a sense of aversion towards all the sense objects, from the position of creator Brahma to an immobile object, as one would have towards the refuse of a crow. [Verse 4]

Verse 5

नित्यमात्मस्वरूपं हि दृश्यं तद्विपरीतगम् ।
एवं यो निश्चयः सम्यग्विवेको वस्तुनः स वै ॥ ५ ॥

nityam-atmasvarupam hi drsyam tadviparitagam ।
evam yo niscayah samyag-viveko vastunah sa vai ॥ 5 ॥

Atman in itself is alone, permanent; the ‘seen’ is opposed to it – such a settled conviction is truly known as discrimination. [Verse 5]

Verse 6

सदैव वासनात्यागः शमोऽयमिति शब्दितः ।
निग्रहो बाह्यवृत्तीनां दम इत्यभिधीयते ॥ ६ ॥

sadaiva vasanatyangah samo'yamiti sabditah ।
nigraho bahyavrttinam dama ityabhidhiyate ॥ 6 ॥

Abandonment of desires at all times is called “Sama” and restraint of the external functions of the organs is called “Dama”. [Verse 6]

Verse 7

विषयेभ्यः परावृत्तिः परमोपरतिर्हि सा ।
सहनं सर्वदुःखानां तितिक्षा सा शुभा मता ॥ ७ ॥

visayebhyah paravrttih paramoparatirhi sa ।
sahanam sarvaduhkhanam titiksa sa subha mata ॥ 7 ॥

Turning away completely from all sense objects is the height of uparati and the patient endurance of all sorrow or pain is known as titiksa which is conducive to happiness. [Verse 7]

Verse 8

निगमाचार्यवाक्येषु भक्तिः श्रद्धेति विश्रुता ।
चित्तैकाग्र्यं तु सल्लक्ष्ये समाधानमिति स्मृतम् ॥ ८ ॥

nigamacaryavakyesu bhaktih sraddheti visruta ।
cittaikagryam tu sallaksye samadhanamiti smrtam ॥ 8 ॥

The renowned “Sraddha” is to have full and implicit devotion in the sayings of the scriptures and the preceptor. To keep the single pointed mind constantly on the Truth, the goal, is known as “Samadhana”. [Verse 8]

Verse 9

संसारबंधनिर्मुक्तिः कथं मे स्यात् कदा विधे ।
इति या सुदृढा बुद्धिर्बक्तव्या सा मुमुक्षुता ॥ ९ ॥

samsarabandhanirmukti katham syanme dayanidhe ।
iti ya sudrdha buddhirvaktavya sa mumuksuta ॥ 9 ॥

Oh! Ocean of mercy, how can the Liberation from this world and its bondage, come to me?, such deep desire for Liberation is termed Mumuksuta. [Verse 9]

Verse 10

उक्तसाधनयुक्तेन विचारः पुरुषेण हि ।
कर्तव्यो ज्ञानसिद्ध्यर्थमात्मनः शुभमिच्छता ॥ १० ॥

uktasadhanayuktena vicarah purusena hi ।
kartavyo jnanasiddhyartham-atmanah subhamicchata ॥ 10 ॥

Endowed with the above qualifications, one wishing for goodness should take up the enquiry for the purpose of gaining knowledge. [Verse 10]

Verse 11

नोत्पद्यते विना ज्ञानं विचारेणान्यसाधनैः ।
यथा पदार्थभानं हि प्रकाशेन विना क्वचित् ॥ ११ ॥

notpadyate vina jnanam vicarenanyasadhanaih ।
yatha padarthabhanam hi prakasena vina kvacit ॥ 11 ॥

Just as perception of things cannot be without light so too, the dawn of knowledge is impossible here without enquiry. [Verse 11]

Verse 12

कोऽहं कथमिदं जातं को वै कर्ताऽस्य विद्यते ।
उपादानं किमस्तीह विचारः सोऽयमीदृशः ॥ १२ ॥

ko'ham kathamidam jatam ko vai karta'sya vidyate ।
upadanam kimastiha vicarah so'yamidrsah ॥ 12 ॥

Who am I? How is this world created? Who is the creator? What is the material cause for this? This is the way of enquiry. [Verse 12]

Verse 13

नाहं भूतगणो देहो नाहं चाक्षगणस्तथा ।
एतद्विलक्षणः कश्चिद्विचारः सोऽयमीदृशः ॥ १३ ॥

naham bhutagano deho naham caksaganastatha ।
etadvilaksanah kascidvicarah so'yamidrsah ॥ 13 ॥

I am not this body, the bundle of elements nor am I the senses. I am something other than these. This is the way of enquiry. [Verse 13]

Verse 14

अज्ञानप्रभवं सर्वं ज्ञानेन प्रविलीयते ।
संकल्पो विविधः कर्ता विचारः सोऽयमीदृशः ॥ १४ ॥

ajnanaprabhavam sarvam jnanena praviliyate ।
sankalpo vividhah karta vicarah so'yamidrsah ॥ 14 ॥

All this, born out of ignorance is dissolved at the dawn of Knowledge. The various desires form the doer of action. This is the way of the enquiry. [Verse 14]

Verse 15

एतयोर्यदुपादानमेकं सूक्ष्मं सद्ब्रह्म ।
यथैव मृदघटादीनां विचारः सोऽयमीदृशः ॥ १५ ॥

etayoryadupadanam ekam suksmam sadavyayam ।
yathaiva mrdghatadinam vicarah so'yamidrsah ॥ 15 ॥

As the clay is the material cause for mudpots, so too, the one immutable, subtle Existence (Reality) is the material cause for these two (ignorance and desire). This is the way of the enquiry. [Verse 15]

Verse 16

अहमेकोऽपि सूक्ष्मश्च ज्ञाता साक्षी सद्व्ययः ।
तदहं नात्र सन्देहो विचारः सोऽयमीदृशः ॥ १६ ॥

ahameko'pi suksmasca jnata saksi sadavyayah I
tadaham natra sandeho vicarah so'yamidrsah II 16 II

I am One indeed the subtle, the knower, immutable Reality (Existence), the witness. So undoubtedly I am That (Brahman). This is the way of enquiry. [Verse 16]

Verse 17

आत्मा विनिष्कलो ह्येको देहो बहुभिरावृतः ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १७ ॥

atma viniskalo hyeko deho bahubhiravrtah I
tayoraikyam prapasyanti kimajnanamatah param II 17 II

Atman is one, indeed, without parts while the body is made up of many parts. But still they consider these two as one! What greater ignorance can there be than this? [Verse 17]

Verse 18

आत्मा नियामकश्चान्तर्देहो बाह्यो नियम्यकः ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १८ ॥

atma niyamakascantardeho bahyo niyamyakah I
tayoraikyam prapasyanti kimajnanamatah param II 18 II

The Atman, the Self, is inside and He is the controller. The body is outside and is controlled. Yet they see identity in them! What more ignorance can there be than this? [Verse 18]

Verse 19

आत्मा ज्ञानमयः पुण्यो देहो मांसमयोऽशुचिः ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १९ ॥

atma jnanamayah punyo deho mamsamayo'sucih I
tayoraikyam prapasyanti kimajnanamatah param II 19 II

The pure Consciousness, Atman, is auspicious and the fleshy impure body is inauspicious. Yet they see identity in them! What greater ignorance can there be than this? [Verse 19]

Verse 20

आत्मा प्रकाशकः स्वच्छो देहस्तामस उच्यते ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ २० ॥

atma prakasakah svaccho dehastamasa ucyate I
tayoraikyam prapasyanti kimajnanamatah param II 20 II

The Atman, the illuminator is absolutely pure and the body, the illumined is inert. Yet they see identity in them! What greater ignorance can there be than this? [Verse 20]

Verse 21

आत्मा नित्यो हि सद्रूपो देहोऽनित्यो ह्यसन्मयः ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ २१ ॥

atma nityo hi sadrupo deho'nityo hyasanmayah I
tayoraikyam prapasyanti kimajnanamatah param II 21 II

Verily Atman is eternal and of the nature of ever Existence and the body is transient and non-existence. Yet they see their identity. What greater ignorance can there be than this? [Verse 21]

Verse 22

आत्मनस्तत्प्रकाशत्वं यत्पदार्थावभासनम् ।
नाग्न्यादिदीप्तिवद्दीप्तिर्भवत्यान्ध्यं यतो निशि ॥ २२ ॥

atmanastatprakasatvam yatpadarthavabhasanam I
nagnyadidiptivaddiptirbhavatyandhyam yato nisi II 22 II

The light of the Atman illumines everything. But Its light is not like that of fire and so on because in spite of its light there is darkness at night. [Verse 22]

Verse 23

देहोऽहमित्ययं मूढो धृत्वा तिष्ठत्यहो जनः ।
ममायमित्यपि ज्ञात्वा घटद्रष्टेव सर्वदा ॥ २३ ॥

deho'hamityayam mudho dhrtva tisthatyaho janah I
mamayamityapi jnatva ghatadrasteva sarvada II 23 II

Thought always knowing this body as “This is mine”, like a pot, an ignorant person remains deluded in the idea that “I am the body”. [Verse 23]

Verse 24

ब्रह्मैवाहं समः शान्तः सच्चिदानंदलक्षणः ।
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २४ ॥

brahmaivaham samah santah saccidanandalaksanah I
naham deho hyasadrupo jnanamityucyate budhaih II 24 II

I am that Brahman, the ever equanimous, tranquil, and of the nature of pure Existence – Consciousness – Bliss and I am not this body, the unreal. This, the wise call as real Knowledge. [Verse 24]

Verse 25

निर्विकारो निराकारो निरवद्योऽहमव्ययः ।
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २५ ॥

nirvikaro nirakaro niravadyo'hamavyayah I
naham deho hyasadrupo jnanamityucyate budhah II 25 II

I am the formless, changeless, without any blemish and undecaying and I am not this body, the unreal. This, the wise call as real Knowledge. [Verse 25]

Verse 26

निरामयो निराभासो निर्विकल्पोऽहमाततः ।
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २६ ॥

niramayo nirabhaso nirvikalpo'hamatatah I
naham deho hyasadrupo jnanamityucyate budhah II 26 II

I am devoid of all diseases, without any appearance, without any modification and all-pervading; and I am not this body, the unreal. This is called real Knowledge by the wise. [Verse 26]

Verse 27

निर्गुणो निष्क्रियो नित्यो नित्यमुक्तोऽहमच्युतः ।
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २७ ॥

nirguno niskriyo nityo nityamukto'hamacyutah I
naham deho hyasadrupo jnanamityucyate budhah II 27 II

I am without any qualities and actionless, eternal and ever liberated. I am immutable and I am not the body, which is unreal. This is known as real Knowledge by the wise. [Verse 27]

Verse 28

निर्मलो निश्चलोऽनन्तः शुद्धोऽहमजरोऽमरः ।
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २८ ॥

nirmalo niscalo'nantah suddho'hamajaro'marah I
naham deho hyasadrupo jnanamityucyate budhaih II 28 II

I am stainless, immobile, endless, ever pure, ageless and deathless and I am not the body which is unreal. This is called real Knowledge by the wise. [Verse 28]

Verse 29

स्वदेहे शोभनं सन्तं पुरुषाख्यं च संमतम् ।
किं मूर्खं शून्यमात्मानं देहातीतं करोषि भोः ॥ २९ ॥

svadehe sobhanam santam purusakhyam ca sammatam I
kim murkha sunyammatmanam dehatitam karosi bhoh II 29 II

O Fool! Why do you imagine that the Self which is accepted (by Sruti) as Purusa the auspicious, the ever existent which is in and yet beyond the body, to be a mere void and non-existent? [Verse 29]

Verse 30

स्वात्मानं शृणु मूर्खं त्वं श्रुत्या युक्त्या च पुरुषम् ।
देहातीतं सदाकारं सुदुर्दर्शं भवादृशैः ॥ ३० ॥

svatmanam srnu murkha tvam srutya yuktya ca purusam I
dehatitam sadakaram sudurdarsam bhavadrsaih II 30 II

Please understand, Oh! Ignorant one, from the scriptures body, is of the very nature of Existence and It cannot be comprehended by persons like you. [Verse 30]

Verse 31

अहंशब्देन विख्यात एक एव स्थितः परः ।
स्थूलस्त्वनेकतां प्राप्तः कथं स्याद्देहकः पुमान् ॥ ३१ ॥

aham sabdena vikhyatah eka eva sthitah parah I
sthulatvannaikatam praptah katham syaddehakah puman II 31 II

The supreme Purusa which is known as “I” is one transcendental Truth. On the other hand the gross bodies are many. How can this body be the Self? [Verse 31]

Verse 32

अहं द्रष्टृतया सिद्धो देहो दृश्यतया स्थितः ।
ममायमिति निर्देशात् कथं स्याद्देहकः पुमान् ॥ ३२ ॥

aham drastrtaya siddho deho drsyataya sthitah I
mamayamiti nirdesatkatham syaddehakah puman II 32 II

By expressions such as ‘this is mine’ and so on it is clearly established that “I” the Self is a witness and the body is an object of perception. How can the body be the Self? [Verse 32]

Verse 33

अहं विकारहीनस्तु देहो नित्यं विकारवान् ।
इति प्रतीयते साक्षात् कथं स्याद्देहकः पुमान् ॥ ३३ ॥

aham vikarahinastu deho nityam vikaravan I
iti pratiyate saksatkatham syaddehakah puman II 33 II

“I” the Self, is changeless and the body is ever changing. This is a fact of direct experience. Therefore, how can this body be the Self? [Verse 33]

Verse 34

यस्मात् परमिति श्रुत्या तया पुरुषलक्षणम् ।
विनिर्णीतं विमूढेन कथं स्याद्देहकः पुमान् ॥ ३४ ॥

yasmatparamiti srutya taya purusalaksanam I
vinirnitam vimudhena katham syaddehakah puman II 34 II

The Men of Wisdom have established the nature of Purusa by declaring that “there is nothing higher than the Purusa”. Then, how can the body be the Self? [Verse 34]

Verse 35

सर्वं पुरुष एवेति सूक्ते पुरुषसंज्ञिते ।
अप्युच्यते यतः श्रुत्या कथं स्याद्देहकः पुमान् ॥ ३५ ॥

sarvam purusa eveti sukte purusasanjnite I
apyucyate yatah srutya katham syaddehakah puman II 35 II

In the purusasukta also it is clearly stated that everything in this universe is Purusa alone. When Sruti is also asserting like that, how can the body be the Self? [Verse 35]

Verse 36

असङ्गः पुरुषः प्रोक्तो बृहदारण्यकेऽपि च ।
अनन्तमलसंश्लिष्टः कथं स्याद्देहकः पुमान् ॥ ३६ ॥

asangah purusah prokto brhadaranyake'pi ca I
anantamalasamslistah katham syaddehakah puman II 36 II

Even Brihadaranyaka Upanishad declares that the Purusa is totally unattached. How can this body which is full of impurities be the Self? [Verse 36]

Verse 37

तत्रैव च समाख्यातः स्वयंज्योतिर्हि पुरुषः ।

जडः परप्रकाशोऽयं कथं स्याद्देहकः पुमान् ॥ ३७ ॥

tatraiva ca samakhyatah svayanjyotirhi purusah I

jadah paraprakasyo'yam katham syaddehakah puman II 37 II

Again in the same Upanisad it is said that the Purusa is by nature ever effulgent. How can this inert body which is illumined by other, be the Self? [Verse 37]

Verse 38

प्रोक्तोऽपि कर्मकाण्डेन ह्यात्मा देहाद्विलक्षणः ।

नित्यश्च तत्फलं भुंक्ते देहपातादनन्तरम् ॥ ३८ ॥

prokto'pi karmakandena hyatma dehadvilaksanah I

nityasca tatphalam bhunkte dehapatadanantaram II 38 II

Even in the karmakanda of the scriptures, it is stated that the eternal Self is different from the body and it enjoys the fruits of action after the demise of body. [Verse 38]

Verse 39

लिङ्गं चानेकसंयुक्तं चलं दृश्यं विकारि च ।

अव्यापकमसद्रूपं तत् कथं स्यात् पुमानयम् ॥ ३९ ॥

lingam canekasamyuktam calam drsyam vikari ca I

avyapakamasadrupam tatkatham syatpumanayam II 39 II

Even the subtle body is made up of many parts, unstable, a modification and is an object of perception. It is limited and by nature unreal. How can it be the Self? [Verse 39]

Verse 40

एवं देहद्वयादन्य आत्मा पुरुष ईश्वरः ।

सर्वात्मा सर्वरूपश्च सर्वातीतोऽहमव्ययः ॥ ४० ॥

evam dehadvayadanyah atma purusa isvarah ।

sarvatma sarvarupascha sarvatito'hamavyayah ॥ 40 ॥

Thus, I, the Purusa am something entirely different from these two bodies. I am the Self of everything, of all forms, beyond everything and immutable, Lord of the universe. [Verse 40]

Verse 41

इत्यात्मदेहभागेन प्रपञ्चस्यैव सत्यता ।

यथोक्ता तर्कशास्त्रेण ततः किं पुरुषार्थता ॥४१॥

ityātmadehabhāgena prapañcasyaiva satyatā,

yathoktā tarkasāstreṇa tataḥ kiṁ puruṣārthatā. (41)

Thus the enunciation of the difference between the Atman and the body has posited indeed, after the manner of the Tarkasastra, the reality of the world. But what human-purpose is served thereby? [Verse 41]

Verse 42

इत्यात्मदेहभेदेन देहात्मत्वं निवारितम् ।

इदानीं देहभेदस्य ह्यसत्त्वं स्फुटमुच्यते ॥४२॥

ityātmadehabhedena dehātmatvaṁ nivāritam,

idānīm dehabhedasya hyasattvaṁ sphuṭamucyate. (42)

Thus by the differentiation between the body and the Self, the idea that 'the body is the Self' is negated. Now the unreality of body as a separate entity will be explained. [Verse 42]

Verse 43

चैतन्यस्यैकरूपत्वाद्भेदो युक्तो न कर्हिचित् ।
जीवत्वं च मृषा ज्ञेयं रज्जौ सर्पग्रहो यथा ॥४३॥

*caitanyasyaika-rūpatvādbhedo yukto na karhicit,
jīvatvaṁ ca mṛṣā jñeyam rajjau sarpagraho yathā. (43)*

Because the Consciousness is One everywhere, it is improper to attribute distinctions in It at any time. The sense of 'jiva' is to be understood as a delusion even as the idea of a snake in a rope. [Verse 43]

Verse 44

रज्ज्वज्ञानात्क्षणेनैव यद्वद्रज्जुर्हि सर्पिणी ।
भाति तद्वच्चितिः साक्षाद्विश्वाकारेण केवला ॥४४॥

*rajjvajñānātkṣaṇenaiva yadvadrajjurhi sarpiṇī,
bhāti tadvaccitiḥ sākṣādvīśvākāreṇa kevalā. (44)*

At the very instant of the ignorance of the rope, it appears as a snake, so too, the pure and the changeless Consciousness, Itself appears as the world of plurality because of ignorance. [Verse 44]

Verse 45

उपादानं प्रपञ्चस्य ब्रह्मणोऽन्यन्न विद्यते ।
तस्मात्सर्वप्रपञ्चोऽयं ब्रह्मैवास्ति न चेतरेत् ॥४५॥

*upādānaṁ prapañcasya brahmaṇo'nyanna vidyate,
tasmātsarvaprapañco'yaṁ brahmaivāsti na cetarat. (45)*

The substratum for the whole universe is nothing but Brahman. Therefore the whole universe is Brahman and nothing else. [Verse 45]

Verse 46

व्याप्यव्यापकता मिथ्या सर्वमात्मेति शासनात् ।
इति ज्ञाते परे तत्त्वे भेदस्यावसरः कुतः ॥४६॥

*vyāpyavyāpakatā mithyā sarvamātmēti śāsanāt,
iti jñāte pare tattve bhedasyāvasaraḥ kutaḥ. (46)*

By the declaration of Sruti that "Everything is Atman" it is clear that the idea of pervading and pervaded is false. When the supreme Reality is known thus, where is the room for differentiation? [Verse 46]

Verse 47

श्रुत्या निवारितं नूनं नानात्वं स्वमुखेन हि ।
कथं भासो भवेदन्यः स्थिते चाद्वयकारणे ॥४७॥

*śrutyā nivāritam nūnam nānātvam svamukhena hi,
katham bhāso bhavedanyaḥ sthite cādvayakāraṇe. (47)*

Sruti, by its own direct statements has totally negated the multiplicity of the universe. When the non-dual cause is thus an established fact how can there be anything appearing other than That? [Verse 47]

Verse 48

दोषोऽपि विहितः श्रुत्या मृत्योर्मृत्युं स गच्छति ।
इह पश्यति नानात्वं मायया वञ्चितो नरः ॥४८॥

*doṣo'pi vihitāḥ śrutyā mṛtyormṛtyum sa gacchati,
iha paśyati nānātvam māyayā vañcito naraḥ. (48)*

And also the Sruti has pointed out the mistake of entertaining the idea of duality by saying that whosoever deceived by maya sees multiplicity here, goes from death to death. [Verse 48]

Verse 49

ब्रह्मणः सर्वभूतानि जायन्ते परमात्मनः ।
तस्मादेतानि ब्रह्मैव भवन्तीत्यवधारयेत् ॥४९॥

*brahmaṇaḥ sarvabhūtāni jāyante paramātmanaḥ,
tasmādetāni brahmaiva bhavantītyavadhārayet. (49)*

All beings are born of Brahman, the supreme Self. Therefore, one should understand that they are essentially Brahman alone. [Verse 49]

Verse 50

ब्रह्मैव सर्वनामानि रूपाणि विविधानि च ।
कर्माण्यपि समग्राणि बिभर्तीति श्रुतिर्जगौ ॥५०॥

*brahmaiva sarvanāmāni rūpāṇi vividhāni ca,
karmāṇyapi samagrāṇi bibhartīti śrutirjagau. (50)*

The Sruti declares that Brahman alone sustains different names and forms. All activities also are nothing but Brahman. [Verse 50]

Verse 51

सुवर्णाज्जायमानस्य सुवर्णत्वं च शाश्वतम् ।
ब्रह्मणो जायमानस्य ब्रह्मत्वं च तथा भवेत् ॥५१॥

*suvarṇājjāyamānasya suvarṇatvaṁ ca śāśvatam,
brahmaṇo jāyamānasya brahmatvaṁ ca tathā bhavet. (51)*

The only permanent factor in all the golden ornaments is gold; so too in all things and beings born of Brahman the one permanent factor is their essential nature of Brahman. [Verse 51]

Verse 52

स्वल्पमप्यन्तरं कृत्वा जीवात्मपरमात्मनोः ।
योऽवतिष्ठति मूढात्मा भयं तस्याभिभाषितम् ॥५२॥

*svalpamapyantaram kṛtvā jīvātmaparamātmanoḥ,
yo'vatiṣṭhati mūḍhātmā bhayaṁ tasyābhibhāṣitam. (52)*

Due to ignorance, if a person entertains the least distinction between jivatman, the individual Self and the Parmatman, the supreme Self, then he is sure to be afflicted by fear. [Verse 52]

Verse 53

यत्राज्ञानाद्भवेद्वैतमितरस्तत्र पश्यति ।
आत्मत्वेन यदा सर्वं नेतरस्तत्र चाण्वपि ॥५३॥

*yatrājñānādbhaveddvaitamitarastatra paśyati,
ātmatvena yadā sarvaṁ netarastatra cāṇvapi. (53)*

When duality appears due to non-apprehension of Reality, there one sees another. When everything is known as the Self, there one does not perceive another in the least. [Verse 53]

Verse 54

यस्मिन्सर्वाणि भूतानि ह्यात्मत्वेन विजानतः ।
न वै तस्य भवेन्मोहो न च शोकोऽद्वितीयतः ॥५४॥

*yasminsarvāṇi bhūtāni hyātmatvena vijānataḥ,
na vai tasya bhavenmoho na ca śoko'dvitīyataḥ. (54)*

A person who has realised that all beings are nothing but the Self alone, to him there is no delusion nor any misery since there is no second. [Verse 54]

Verse 55

अयमात्मा हि ब्रह्मैव सर्वात्मकतया स्थितः ।
इति निर्धारितं श्रुत्या बृहदारण्यसंस्थया ॥५५॥

*ayamātmā hi brahmaiva sarvātmakatayā sthitah,
iti nirdhāritam śrutyā bṛhadāraṇyasamsthayā. (55)*

The Brhadaranyaka - Upanisad has clearly established that this Self, which is Brahman alone, is the Self of everything. [Verse 55]

Verse 56

अनुभूतोऽप्ययं लोको व्यवहारक्षमोऽपि सन् ।
असद्रूपो यथा स्वप्न उत्तरक्षणबाधतः ॥५६॥

*anubhūto'pyayaṁ loko vyavahāraṁ kṣamo'pi san,
asadrūpo yathā svapna uttarakṣaṇabādhataḥ. (56)*

Though this world of daily transactions is experienced by us, it is unreal, like a dream because it is contradicted. [Verse 56]

Verse 57

स्वप्नो जागरणेऽलीकः स्वप्नेऽपि न हि जागरः ।
द्वयमेव लये नास्ति लयोऽपि ह्युभयोर्न च ॥५७॥

*svapno jāgarane'likah svapne'pi na hi jāgarah,
dvayameva laye nāsti layo'pi hyubhayorna ca. (57)*

The dream state is unreal in waking, and the waking state is absent in dream. And again these two states of waking and dream are totally absent in deep sleep. This deep sleep state is not available either in waking or in dream state. [Verse 57]

Verse 58

त्रयमेवं भवेन्मिथ्या गुणत्रयविनिर्मितम् ।
अस्य द्रष्टा गुणातीतो नित्यो ह्येकश्चिदात्मकः ॥५८॥

*trayamevaṁ bhavenmithyā guṇatrayavinirmitam,
asya draṣṭā guṇātīto nityo hyekaścidātmakaḥ. (58)*

Thus the three states created by the three gunas are unreal. The real witness who is beyond these gunas is the one eternal Consciousness. [Verse 58]

Verse 59

यद्वन्मृदि घटभ्रान्तिं शुक्तौ वा रजतस्थितिम् ।
तद्वद् ब्रह्मणि जीवत्वं भ्रान्त्या पश्यति न स्वतः ॥५९॥

*yadvanmr̥di ghaṭabhrāntiṁ śuktau vā rajatasthitiṁ,
tadvad brahmaṇi jīvātvaṁ bhrāntyā paśyati na svataḥ. (59)*

Just as mud is seen as a 'pot' and mother-of-pearl is misunderstood as silver, so too Brahman is mistaken as jiva due to ignorance and It is not so in reality. [Verse 59]

Verse 60

यथा मृदि घटो नाम कनके कुण्डलाभिधा ।
शुक्तौ हि रजतख्यातिर्जीवशब्दस्तथा परे ॥६०॥

*yathā m̥di ghaṭo nāma kanake kuṇḍalābhidhā,
śuktau hi rajatakhyātirjīvaśabdastathā pare. (60)*

Just as pot is only a name of clay, ear-ring is only a name of gold or the idea of silver is an illusion about mother of pearl, so too the word jiva is nothing but a name of Brahman, the supreme. [Verse 60]

Verse 61

यथैव व्योम्नि नीलत्वं यथा नीरं मरुस्थले ।
पुरुषत्वं यथा स्थाणौ तद्वद्विश्वं चिदात्मनि ॥६१॥

*yathaiva vyomni nilatvam yathā nīraṁ marusthale,
puruṣatvam yathā sthāṇau tadvadviśvaṁ cidātmani. (61)*

The blueness in the sky, the mirage waters in the desert and the form of man seen in a post are illusory, so too the universe seen in the absolute Consciousness, the Self, is illusory. [Verse 61]

Verse 62

यथैव शून्ये वेतालो गन्धर्वाणां पुरं यथा ।
यथाकाशे द्विचन्द्रत्वं तद्वत्सत्ये जगत्स्थितिः ॥६२॥

*yathaiva śūnye vetālo gandharvāṇāṁ puram yathā,
yathākāśe dvicandratvam tadvatsatye jagatsthitiḥ. (62)*

Just as the ghost in an empty space, a celestial city in the heavens, the appearance of two moons in the sky are unreal, so too the existence of this universe in the Truth is unreal. [Verse 62]

Verse 63

यथा तरङ्गकल्लोलैः जलमेव स्फुरत्यलम् ।
पात्ररूपेण ताम्रं हि ब्रह्माण्डौघैस्तथात्मता ॥६३॥

*yathā taraṅgakallolaiḥ jalameva sphuratyalam,
pātrarūpeṇa tāmraṁ hi brahmāṇḍaughaiṣṭathātmatā. (63)*

As the water alone appears in the form of waves and tides and in the same way as the copper alone appears to be vessels, so too the Self alone Appears as the universe. [Verse 63]

Verse 64

घटनाम्ना यथा पृथ्वी पटनाम्ना हि तन्तवः ।
जगन्नाम्ना चिदाभाति ज्ञेयं तत्तदभावतः ॥६४ ॥

*ghaṭanāmnā yathā pṛthvī paṭanāmnā hi tantavaḥ,
jagannāmnā cidābhāti jñeyam tattadabhāvataḥ. (64)*

It is the clay that appears in the name of a pot, it is the thread alone that looks like cloth; so too it is the pure Consciousness alone that appears as the universe. It should be understood by negating the names.[Verse 64]

Verse 65

सर्वोऽपि व्यवहारस्तु ब्रह्मणा क्रियते जनैः ।
अज्ञानान्न विजानन्ति मृदेव हि घटादिकम् ॥६५ ॥

*sarvo'pi vyavahārastu brahmaṇā kriyate janaiḥ,
ajñānānna vijānanti mṛdeva hi ghaṭādikam. (65)*

All transactions are undertaken by the people in and through Brahman only. Due to ignorance, they do not know it, just as a pot is used for different purposes without knowing that it is essentially mud alone. [Verse 65]

Verse 66

कार्यकारणता नित्यमास्ते घटमृदोर्यथा ।
तथैव श्रुतियुक्तिभ्यां प्रपञ्चब्रह्मणोरिह ॥६६ ॥

*kāryakāraṇatā nityamāste ghaṭamṛdoryathā,
tathaiva śrutiyuktibhyāṁ prapañcabrahmaṇoriha. (66)*

There is a relationship of cause and effect between mud and pot, so also the relationship between the Brahman and the world has been established by scriptures and logic.[Verse 66]

Verse 67

गृह्यमाणे घटे यद्वन्मृत्तिका भाति वै बलात् ।
वीक्ष्यमाणे प्रपञ्चेऽपि ब्रह्मैवाभाति भासुरम् ॥६७॥

*gr̥hyamāṇe ghaṭe yadvanmṛttikā bhāti vai balāt,
vīkṣyamāṇe prapañce'pi brahmaivābhāti bhāsuram. (67)*

When a pot is seen in fact it is the mud alone we are perceiving, so too when we observe the world, it is the ever effulgent Brahman that is seen (in and through the objects). [Verse 67]

Verse 68

सदैवात्मा विशुद्धोऽपि ह्यशुद्धो भाति वै सदा ।
यथैव द्विविधा रज्जुर्ज्ञानिनोऽज्ञानिनोऽनिशम् ॥६८॥

*sadaivātmā viśuddho'pi hyaśuddho bhāti vai sadā,
yathaiva dvividhā rajjurjñānino'jñānino'niśam. (68)*

Just as a rope is seen in two different ways, as a rope or as a snake, so also the Self, which is ever pure is seen in two different ways, by the wise as pure and by the ignorant as impure (world of objects). [Verse 68]

Verse 69

यथैव मृन्मयः कुम्भस्तद्वद्देहोऽपि चिन्मयः ।
आत्मानात्मविभागोऽयं मुधैव क्रियतेऽबुधैः ॥६९॥

*yathaiva mṛnmayah kumbhastadvaddeho'pi cinmayah,
ātmānātma vibhāgo'yaṁ mudhaiva kriyate'budhaiḥ. (69)*

Just as a mud pot is all mud similarly this body is all Consciousness. The distinction therefore, of the Self and the not-Self is made in vain by the ignorant people. [Verse 69]

Verse 70

सर्पत्वेन यथा रज्जुः रजतत्वेन शुक्तिका ।
विनिर्णीता विमूढेन देहत्वेन तथात्मता ॥७०॥

*sarpātvena yathā rajjuḥ rajatatvena śuktikā,
vinirṇītā vimūḍhena dehatvena tathātmatā. (70)*

A piece of rope is mistaken for a serpent; a piece of shell is misunderstood to be silver, so too the ignorant wrongly understands the Atman as the body. [Verse 70]

Verse 71

घटत्वेन यथा पृथ्वी पटत्वेनैव तन्तवः ।
विनिर्णीता विमूढेन देहत्वेन तथात्मता ॥७१॥

*ghaṭātvena yathā pṛthvī paṭātvenaiva tantavaḥ,
vinirṇītā vimūḍhena dehatvena tathātmatā. (71)*

Just as mud is understood to be pot, threads are mistaken for cloth, so too the ignorant has mistaken the Atman as the body. [Verse 71]

Verse 72

कनकं कुण्डलत्वेन तरङ्गत्वेन वै जलम् ।
विनिर्णीता विमूढेन देहत्वेन तथात्मता ॥७२॥

*kanakaṁ kuṇḍalatvena taraṅgatvena vai jalam,
vinirṇītā vimūḍhena dehatvena tathātmatā. (72)*

Gold is mistaken for an ear-ring; water of the ocean is perceived as waves, so too the ignorant has mistaken the Atman as the body. [Verse 72]

Verse 73

पुरुषत्वेन वै स्थाणुर्जलत्वेन मरीचिका ।
विनिर्णीता विमूढेन देहत्वेन तथात्मता ॥७३॥

*puruṣatvena vai sthāṇurjalatvena marīcikā,
vinirṇītā vimūḍhena dehatvena tathātmatā. (73)*

A post is mistaken for a person; sand of the desert is considered to be mirage waters, so too the ignorant has mistaken the Atman to be the body. [Verse 73]

Verse 74

गृहत्वेनैव काष्ठानि खड्गत्वेनैव लोहता ।
विनिर्णीता विमूढेन देहत्वेन तथात्मता ॥७४॥

*gr̥hatvenaiva kāṣṭhāni khadgatvenaiva lohata,
vinirṇītā vimūḍhena dehatvena tathātmatā. (74)*

A heap of timber is considered as a house; a piece of steel is understood to be a sword, so too the Atman is mistaken to be the body by the ignorant. [Verse 74]

Verse 75

यथा वृक्षविपर्यासो जलाद्भवति कस्यचित् ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥७५॥

*yathā vṛkṣaviparyāso jalādbhavati kasyacit,
tadvadātmani dehatvaṁ paśyatyajñānayogataḥ. (75)*

[Just as one sees the inverted image of trees in water, so also ignorant persons entertain the idea of body in the Self due to ignorance. [Verse 75]

Verse 76

पोतेन गच्छतः पुंसः सर्वं भातीव चञ्चलम् ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥७६॥

*potena gacchataḥ puṁsaḥ sarvaṁ bhāṭiva cañcalam,
tadvadātmani dehatvaṁ paśyatyajñānayogataḥ. (76)*

Just as to a man who is travelling in a boat everything appears to be in motion, so too does a person on account of his spiritual ignorance, perceive the Atman as the body. [Verse 76]

Verse 77

पीतत्वं हि यथा शुभ्रे दोषाद्भवति कस्यचित् ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥७७॥

*pītatvaṁ hi yathā śubhre doṣādbhavati kasyacit,
tadvadātmani dehatvaṁ paśyatyajñānayogataḥ. (77)*

Just as to an individual who has a defect (suffering from jaundice), white objects appear to be yellow in colour, so too does a person, on account of his spiritual ignorance, perceive the Atman as the body. [Verse 77]

Verse 78

चक्षुर्भ्यां भ्रमशीलाभ्यां सर्वं भाति भ्रमात्मकम् ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥७८॥

*cakṣurbhyāṁ bhramaśīlābhyāṁ sarvaṁ bhāti bhramātmakam,
tadvadātmani dehatvaṁ paśyatyajñānayogataḥ. (78)*

To a person who has defective eyes, everything that he sees appears to be defective. So too does a person on account of his spiritual ignorance, perceive the Atman as the body. [Verse 78]

Verse 79

अलातं भ्रमणेनैव वर्तुलं भाति सूर्यवत् ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥७९॥

*alātaṁ bhramaṇenaiva vartulaṁ bhāti sūryavat,
tadvadātmāni dehatvaṁ paśyatyajñānayogataḥ. (79)*

Just as a firebrand on being rotated appears to be circular like the sun, so too does a person on account of his spiritual ignorance perceive the Atman as the body. [Verse 79]

Verse 80

महत्त्वे सर्ववस्तूनामणुत्वं ह्यतिदूरतः ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥८०॥

*mahattve sarvavastūnāmaṇutvaṁ hyatidūrataḥ,
tadvadātmāni dehatvaṁ paśyatyajñānayogataḥ. (80)*

Just as all things of large dimension and magnitude appear to be very small and insignificant due to great distances, so too does a person on account of his spiritual ignorance perceive the Atman as the body. [Verse 80]

Verse 81

सूक्ष्मत्वे सर्ववस्तूनां स्थूलत्वं चोपनेत्रतः ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥८१॥

*sūkṣmatve sarvavastūnāṁ sthūlatvaṁ copanetrataḥ,
tadvadātmāni dehatvaṁ paśyatyajñānayogataḥ. (81)*

Just as tiny objects when viewed through lenses (microscope) would appear enlarged and magnified to our vision, so too does a person on account of his spiritual ignorance perceive the Atman as the body. [Verse 81]

Verse 82

काचभूमौ जलत्वं वा जलभूमौ हि काचता ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥८२॥

*kācabhūmau jalatvaṁ vā jalabhūmau hi kācatā,
tadvadātmani dehatvaṁ paśyatyajñānayogataḥ. (82)*

Just as a sheet of glass is mistaken for a sheet of water and often a spread of water is mistaken for a sheet of glass, so too does a person, on account of his spiritual ignorance, perceive the Atman as the body. [Verse 82]

Verse 83

यद्वदग्नौ मणित्वं हि मणौ वा वह्निता पुमान् ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥८३॥

*yadvadagnau maṇitvaṁ hi maṇau vā vahnitā pumān,
tadvadātmani dehatvaṁ paśyatyajñānayogataḥ. (83)*

Just as fire is misunderstood as a jewel, and a bright jewel as a glowing cinder, so too does a person, on account of his spiritual ignorance, perceive the Atman as the body. [Verse 83]

Verse 84

अभ्रेषु सत्सु धावत्सु सोमो धावति भाति वै ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥८४॥

*abhreṣu satsu dhāvatsu somo dhāvati bhāti vai,
tadvadātmani dehatvaṁ paśyatyajñānayogataḥ. (84)*

The moon appears to be moving when seen through the moving clouds. So too, the deluded misunderstands the Atman to be the body. [Verse 84]

Verse 85

यथैव दिग्विपर्यासो मोहाद्भवति कस्यचित् ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥८५॥

yathaiva digviparyāso mohādbhavati kasyacit,
tadvadātmani dehatvaṁ paśyatyajñānayogataḥ. (85)

Sometimes there will be confusion about direction due to ignorance. In the same manner, the ignorant one mistakes the Atman to be the body. [Verse 85]

Verse 86

यथा शशी जले भाति चञ्चलत्वेन कस्यचित् ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥८६॥

yathā śaśī jale bhāti cañcalatvena kasyacit,
tadvadātmani dehatvaṁ paśyatyajñānayogataḥ. (86)

The reflection of the moon in the disturbed water, appears to be shaking; so too, the ignorant mistakes the Atman to be the body. [Verse 86]

Verse 87

एवमात्मन्यविद्यातो देहाध्यासो हि जायते ।
स एवात्मा परिज्ञातो लीयते च परात्मनि ॥८७॥

evamātmanyavidyāto dehādhyāso hi jāyate,
sa evātmā parijñāto līyate ca parātmani. (87)

Thus when the Self is not known, the idea that I am the body persists, when the Self is known the same will dissolve in the supreme Self. [Verse 87]

Verse 88

सर्वमात्मतया ज्ञातं जगत्स्थावरजङ्गमम् ।
अभावात्सर्वभावानां देहानां चात्मता कुतः ॥८८॥

*sarvamātmatayā jñātaṁ jagatsthāvarajaṅgamam,
abhāvātsarvabhāvānāṁ dehānāṁ cātmatā kutah. (88)*

Everything sentient and non sentient of the world is known to be Self only. How can the body be the Self, when the whole universe itself is unreal? [Verse 88].

Verse 89

आत्मानं सततं जानन्कालं नय महामते ।
प्रारब्धमखिलं भुञ्जन्नोद्वेगं कर्तुमर्हसि ॥८९॥

*ātmānaṁ satataṁ jānankālaṁ naya mahāmate,
prārabdhamakhilaṁ bhuñjannodvegam kartumarhasi. (89)*

Oh! most intelligent one, spend your time in realising the Self at all times. While experiencing the fruits of past actions, you need not be anxious of anything. [Verse 89]

Verse 90

उत्पन्नेऽप्यात्मविज्ञाने प्रारब्धं नैव मुञ्चति ।
इति यच्छ्रूयते शास्त्रेतन्निराक्रियतेऽधुना ॥९०॥

*utpanne'pyātma vijñāne prārabdham naiva muñcati,
iti yacchrūyate śāstretannirākriyate'dhunā. (90)*

Even after Self-realisation, the prarabdha actions are not dissolved. This statement of the Shastra is being refuted now. [Verse 90]

Verse 91

तत्त्वज्ञानोदयादूर्ध्वं प्रारब्धं नैव विद्यते ।
देहादीनामसत्यत्वाद्यथा स्वप्नो विबोधतः ॥९१॥

*tattvajñānodayādūrdhvaṁ prārabdhaṁ naiva vidyate,
dehādīnāmasatyatvādyathā svapno vibodhataḥ. (91)*

Just as the dream is unreal for the waker, so too after Self-realisation, the bodies are unreal and therefore there is no prārabdha. [Verse 91].

Verse 92

कर्म जन्मान्तरकृतं प्रारब्धमिति कीर्तितम् ।
तत्तु जन्मान्तराभावात्पुंसो नैवास्ति कर्हिचित् ॥९२॥

*karma janmāntarakṛtaṁ prārabdhamiti kīrtitam,
tattu janmāntarābhāvātpuṁso naivāsti karhicit. (92)*

The actions of the previous (other) births are known as prārabdha. For the Realised, there is no question of other births, so the prārabdha also does not exist. [Verse 92]

Verse 93

स्वप्नदेहो यथाध्यस्तस्तथैवायं हि देहकः ।
अध्यस्तस्य कुतो जन्म जन्माभावे हि तत् कुतः ॥९३॥

*svapnadeho yathādhyastastathāivāyaṁ hi dehakaḥ,
adhyastasya kuto janma janmābhāve hi tat kutaḥ. (93)*

Just as the body of a dreamer is superimposed, so too, this body of the waker is also superimposed (illusory). Where is the birth for the superimposed? And in the absence of birth where is the existence (of prārabdha)? [Verse 93]

Verse 94

उपादानं प्रपञ्चस्य मृद्भाण्डस्येव कथ्यते ।
अज्ञानं चैव वेदान्तैस्तस्मिन्नाष्टे क्व विश्वता ॥९४॥

*upādānam prapañcasya mṛdbhāṇḍasyeva kathyate,
ajñānam caiva vedāntasminnaṣṭe kva viśvatā. (94)*

Just as the mud is said to be the material cause for the pot, so too, in Vedānta, the ignorance is said to be the cause for the world. When that is destroyed, where is the universe? [Verse 94]

Verse 95

यथा रज्जुं परित्यज्य सर्पं गृह्णाति वै भ्रमात् ।
तद्वत्सत्यमविज्ञाय जगत्पश्यति मूढधीः ॥९५॥

*yathā rajjum parityajya sarpaṁ grhṇāti vai bhramāt,
tadvatsatyamavijñāya jagatpaśyati mūḍhadhiḥ. (95)*

Due to delusion, ignoring the rope the serpent is seen, so too, forgetting the Truth, the ignorant sees the world. [Verse 95]

Verse 96

रज्जुरूपे परिज्ञाते सर्पभ्रान्तिर्न तिष्ठति ।
अधिष्ठाने तथा ज्ञाते प्रपञ्चः शून्यतां व्रजेत् ॥९६॥

*rajjurūpe parijñāte sarpabhrāntirna tiṣṭhati,
adhiṣṭhāne tathā jñāte prapañcaḥ śūnyatām vrajet. (96)*

When the reality of the rope is understood the snake cannot remain, when the substratum is known the world vanishes into nothingness. [Verse 96]

Verse 97

देहस्यापि प्रपञ्चत्वात् प्रारब्धावस्थितिः कुतः ।
अज्ञानिजनबोधार्थं प्रारब्धं वक्ति वै श्रुतिः ॥९७॥

*dehasyāpi prapañcatvāt prārabdhāvasthitiḥ kutaḥ,
ajñānijanabodhārthaṁ prārabdhaṁ vakti vai śrutiḥ. (97)*

Even this body being a part of the universe, how can there be any prārabdha? The scripture talks about prārabdha, for the easy understanding of the ignorant. [Verse 97]

Verse 98

क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ।
बहुत्वं तन्निषेधार्थं श्रुत्या गीतं च यत् स्फुटम् ॥९८॥

*kṣīyante cāsya karmāṇi tasmindr̥ṣṭe parāvare,
bahutvaṁ tanniṣedhārthaṁ śrutyā gītaṁ ca yat sphuṭam. (98)*

‘When the Supreme is seen, all his actions are destroyed’. The Sruti has clearly expressed the actions in plural to negate the prarabdha also. [Verse 98]

Verse 99

उच्यतेऽज्ञैर्बलाच्चैतत्तदानर्थद्वयागमः ।
वेदान्तमतहानं च यतो ज्ञानमिति श्रुतिः ॥९९॥

*ucyate'jñairbalāccaitattadānarthadvayāgamah,
vedāntamatahānaṁ ca yato jñānamiti śrutiḥ. (99)*

Still, if the ignorant persist about the existence of prarabdha, then, they will involve themselves in two absurdities (impossibility of Liberation and the futility of Knowledge) and also they will be foregoing the declarations of the Sruti which declares the possibility of Knowledge. [Verse 99]

Verse 100

त्रिपञ्चाङ्गान्यथो वक्ष्ये पूर्वोक्तस्य हि लब्धये ।
तैश्च सर्वैः सदा कार्यं निदिध्यासनमेव तु ॥१००॥

*tripañcāṅgānyatho vakṣye pūrvoktasya hi labdhaye,
taiśca sarvaiḥ sadā kāryaṁ nididhyāsanameva tu. (100)*

For the attainment of the aforesaid Liberation, I shall now expound the fifteen steps with the help of which one has to practise the profound meditation at all times. [Verse 100]

Verse 101

नित्याभ्यासादृते प्राप्तिर्न भवेत्सच्चिदात्मनः ।
तस्माद्ब्रह्म निदिध्यासेज्जिज्ञासुः श्रेयसे चिरम् ॥१०१॥

*nityābhyāsādṛte prāptirna bhavetsaccidātmanah,
tasmādbrahma nididhyāsejjijñāsuḥ śreyase ciram. (101)*

Without constant practice, the Self which is of the nature of pure Existence-Consciousness Bliss, cannot be attained. Therefore, the sincere seekers should always meditate on Brahman, for their own good. [Verse 101]

Verse 102 and 103

यमो हि नियमस्त्यागो मौनं देशश्च कालता ।
आसनं मूलबन्धश्च देहसाम्यं च दृक्स्थितिः ॥ १०२ ॥
प्राणसंयमनं चैव प्रत्याहारश्च धारणा ।
आत्मध्यानं समाधिश्च प्रोक्तान्यङ्गानि वै क्रमात् ॥ १०३ ॥

yamo hi niyamastyago maunam desasca kalatah ।
asanam mulabandhasca dehasamyam ca drksthithiḥ ॥ 102 ॥
pranasamyamanam caiva pratyaharasca dharana ।
atmadhyanam samadhisca proktanyangani vai kramat ॥ 103 ॥

1) The control of the senses (yama), 2) the control of the mind (niyama), 3) renunciation (tyaga), 4) silence (mouna), 5) space (desa), 6) time (kāla), 7) posture (āsana), 8) sucking in the anus (mūlabandha), 9) holding steady the body (deha-sāmya), 10) steadiness of gaze (dāksthithi), 11) control of prāna (prāna-samyamana), 12) the withdrawal of the mind (pratyāhāra), 13) continuous reflection (dhāranā), 14) contemplation on the Self (dhyānam), and 15) total absorption (samādhi)-these are indeed the items declared verily in a series. [Verse 102 and 103]

Verse 104

सर्वं ब्रह्मेति विज्ञानादिन्द्रियग्रामसंयमः ।
यमोऽयमिति संप्रोक्तोऽभ्यसनीयो मुहुर्मुहुः ॥१०४ ॥

sarvaṁ brahmeti vijñānādindriyagrāmasaṁyamah,
yamo'yamiti samprokto'bhyasanīyo muhurmuḥuḥ. (104)

By the direct knowledge that 'All this is Brahman,' to gain a life of easy restraint of all the senses is rightly called yama; this should be practised again and again. [Verse 104]

Verse 105

सजातीयप्रवाहश्च विजातीयतिरस्कृतिः ।
नियमो हि परानन्दो नियमात्क्रियते बुधैः ॥१०५॥

sajātīyapravāhaśca vijātīyatiraskṛtiḥ,
niyamo hi parānando niyamātkriyate budhaiḥ. (105)

To maintain a continues flow of thoughts of the same species by rejecting the influx of all dissimilar thought currents, is called Niyama which is a great Bliss-experience. This is regularly practised by the wise. [Verse 105]

Verse 106

त्यागः प्रपञ्चरूपस्य चिदात्मत्वावलोकनात् ।
त्यागो हि महतां पूज्यो सद्यो मोक्षमयो यतः ॥१०६॥

tyāgaḥ prapañcarūpasya cidātmavāvalokanāt,
tyāgo hi mahatām pūjyo sadyo mokṣamayo yataḥ. (106)

Real renunciation (tyāga), always so respectfully honoured by the noble sages is the rejection of the illusory universe, on realising that the universe is nothing but the Ātman, the pure Consciousness. [Verse 106]

Verse 107

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।
यन्मौनं योगिभिर्गम्यं तद्भवेत्सर्वदा बुधः ॥१०७॥

yato vāco nivartante aprāpya manasā saha,
yanmaunaṁ yogibhirgamyaṁ tadbhavetsarvadā budhaḥ. (107)

The wise sage should ever remain in that silence (mouna), ‘from which mind along with speech returns without comprehending It’, and this state of silence within can be attained by meditators (yogés). [Verse 107]

Verse 108 and 109

वाचो यस्मान्निवर्तन्ते तद्वक्तुं केन शक्यते ।
प्रपञ्चो यदि वक्तव्यः सोऽपि शब्दविवर्जितः ॥१०८॥

*vāco yasmānnivartante tadvaktum kena śakyate,
prapañco yadi vaktavyaḥ so'pi śabdavivarjitah. (108)*

इति वा तद्भवेन्मौनं सतां सहजसञ्ज्ञितम् ।
गिरा मौनं तु बालानां प्रयुक्तं ब्रह्मवादिभिः ॥१०९॥

*iti vā tadbhavenmaunaṁ satāṁ sahajasañjñitam,
girā maunaṁ tu bālānāṁ prayuktaṁ brahmapāḍibhiḥ. (109)*

Who can describe That (Self) from which words return? If the phenomenal world of plurality were to be described, that too is beyond words. This is another definition of 'silence' (mouna) which is natural to all Men of Wisdom. The gross silence by restraining speech is prescribed for the ignorant by the teachers of Brahman. [Verse 108 and 109]

Verse 110

आदावन्ते च मध्ये च जनो यस्मिन्न विद्यते ।
येनेदं सकलं व्याप्तं स देशो विजनः स्मृतः ॥११०॥

*ādāvante ca madhye ca jano yasminna vidyate,
yenedaṁ sakalaṁ vyāptaṁ sa deśo vijanaḥ smṛtaḥ. (110)*

That state is 'space' (desa), wherein the universe (jana) never is, either in the beginning or in the middle or in the end but which pervades all these; this is the solitary (vijanah) Brahman state. [Verse 110]

Verse 111

कलनात्सर्वभूतानां ब्रह्मादीनां निमेषतः ।

कालशब्देन निर्दिष्टो ह्यखण्डानन्देकः अद्वयः ॥१११॥

kalanātsarvabhūtānāṃ brahmādināṃ nimeṣataḥ,

kālaśabdena nirdiṣṭo hyakhaṇḍānandekaḥ advayaḥ. (111)

The one non-dual, indivisible Bliss state (Brahman) is indicated by the term 'time' (kāla) as it conjures up, in a twinkling of the eye, all beings, from Brahmā (Creator) downwards.

[Verse 111]

Verse 112

सुखेनैव भवेद्यस्मिन्नजस्रं ब्रह्मचिन्तनम् ।

आसनं तद्विजानीयान्नेतरत्सुखनाशनम् ॥११२॥

sukhenaiva bhavedyasminnajasraṃ brahmacintanam,

āsanam tadviajānīyānnetaratsukhanāśanam. (112)

That should be understood as the 'right posture' (āsana), in which meditation upon Brahman will flow spontaneously, with unbroken, effortless ease. Āsana is not any of the postures which destroy one's comfort. [Verse 112]

Verse 113

सिद्धं यत्सर्वभूतादि विश्वाधिष्ठानमव्ययम् ।

यस्मिन्सिद्धाः समाविष्टास्तद्वै सिद्धासनं विदुः ॥११३॥

siddham yatsarvabhūtādi viśvādhiṣṭhānamavyayam,

yasminsiddhāḥ samāviṣṭāstadvai siddhāsanam viduḥ. (113)

That which is famously known as the beginning of all beings, 'That' which is the immutable substratum for the entire world of happenings, 'That' in which the Men of Realisation stay merged, 'That' is to be understood as siddha-āsana. [Verse 113]

Verse 114

यन्मूलं सर्वभूतानां यन्मूलं चित्तबन्धनम् ।

मूलबन्धः सदा सेव्यो योगोऽसौ राजयोगिनाम् ॥११४॥

*yanmūlaṁ sarvabhūtānāṁ yanmūlaṁ cittabandhanam,
mūlabandhaḥ sadā sevyaḥ yogo'sau rājayoginām . (114)*

That Supreme, which is the root of all Existence, upon which the mind is to stay in contemplation, is termed as 'sucking in the root'. This is to be practised by rāja-yogins. [Verse 114]

Verse 115

अङ्गानां समतां विद्यात्समे ब्रह्मणि लीयते ।

नो चेन्नैव समानत्वमृजुत्वं शुष्कवृक्षवत् ॥११५॥

*aṅgānāṁ samatāṁ vidyātsame brahmaṇi līyate,
no cennaiva samānatvamṛjutvaṁ śuṣkavṛkṣavat. (115)*

Merging into the homogeneous mass of pure Consciousness (Brahman) is known as the 'holding steady' of the body (dehasāmya). Merely straightening the body and holding it steady, as a dried up tree, is not 'poise of body' (samānattvam). [Verse 115]

Verse 116

दृष्टिं ज्ञानमयीं कृत्वा पश्येद्ब्रह्ममयं जगत् ।

सा दृष्टिः परमोदारा न नासाग्रावलोकिनी ॥११६॥

*dr̥ṣṭiṁ jñānamayīṁ kṛtvā paśyedbrahmamayam jagat,
sā dr̥ṣṭiḥ paramodārā na nāsāgrāvalokinī. (116)*

Raising the ordinary gross vision into the subtle vision of knowledge, one should learn to see the world as pure Consciousness (Brahman). That is the noblest of visions, and not that which is turned towards the tip of one's own nose. [Verse 116]

Verse 117

द्रष्टृदर्शनदृश्यानां विरामो यत्र वा भवेत् ।
दृष्टिस्तत्रैव कर्तव्या न नासाग्रावलोकिनी ॥११७॥

*draṣṭṛdarśanadr̥śyānām virāmo yatra vā bhavet,
dr̥ṣṭistatraiva kartavyā na nāsāgrāvalokinī. (117)*

Or one should turn one's vision (attention) dutifully to That alone, where the separateness of the seer-seen-seeing ceases, and not to the tip of one's own nose. [Verse 117]

Verse 118

चित्तादिसर्वभावेषु ब्रह्मत्वेनैव भावनात् ।
निरोधः सर्ववृत्तीनां प्राणायामः स उच्यते ॥११८॥

*cittādisarvabhāveṣu brahmatvenaiva bhāvanāt,
nirodhaḥ sarvavṛttīnām prāṇāyāmaḥ sa ucyate. (118)*

To quieten all thought disturbances (citta) by realising them as nothing but ripples in the supreme Consciousness and thus that they are all Brahman is true 'Prāṇāyāma'. [Verse 118]

Verse 119 and 120

निषेधनं प्रपञ्चस्य रेचकाख्यः समीरणः ।
ब्रह्मैवास्मीति या वृत्तिः पूरको वायुरीरितः ॥११९॥

*niṣedhanam prapañcasya recakākhyah samīraṇah,
brahmaivāsmīti yā vṛttiḥ pūrako vāyurīritaḥ. (119)*

ततस्तद्वृत्तिनैश्चल्यं कुम्भकः प्राणसंयमः ।
अयं चापि प्रबुद्धानामज्ञानां घ्राणपीडनम् ॥१२०॥

*tatastadvṛttinaiścalyam kumbhakah prāṇasaṁyamah,
ayam cāpi prabuddhānāmajñānām ghrāṇapīḍanam. (120)*

The negation of the world of plurality is to be considered as recaka (breathing out), continuous thought of 'I am Brahman' is called puraka (breathing in), and the steadiness in that thought thereafter is called kumbhaka (holding the breath within). This is true prāṇāyāma to the wise, while the ignorant merely tortures his nose. [Verse 119 and 120]

Verse 121

विषयेष्वात्मतां दृष्ट्वा मनसश्चिति मज्जनम् ।
प्रत्याहारः स विज्ञेयोऽभ्यसनीयो मुमुक्षुभिः ॥१२१॥

*viṣayeṣvātmatām dṛṣṭvā manasaściti majjanam,
pratyāhārah sa vijñeyo'bhyaśanīyo mumukṣubhiḥ. (121)*

To dissolve the mind in the Consciousness knowing the expression of one's Self in all the objects is known as 'Pratyāhāra'. This should be practiced by all the seekers diligently. [Verse 121].

Verse 122

यत्र यत्र मनो याति ब्रह्मणस्तत्र दर्शनात् ।
मनसो धारणं चैव धारणा सा परा मता ॥१२२॥

*yatra yatra mano yāti brahmaṇastatra darśanāt,
manaso dhāraṇam caiva dhāraṇā sā parā matā. (122)*

Having the vision of Brahman, on whatever object the mind may fall, to steady the mind there is known as 'Dhāraṇā' and this is the highest concentration. [Verse 122].

Verse 123

ब्रह्मैवास्मीति सद्वृत्त्या निरालम्बतया स्थितिः ।
ध्यानशब्देन विख्याता परमानन्ददायिनी ॥१२३॥

*brahmaivāsmīti sadvṛttyā nirālambatayā sthitiḥ,
dhyānaśabdena vikhyaṭā paramānandadāyini. (123)*

By constant knowledge that 'I am Brahman', not to rest on anything for any support is known by the term 'Dhyāna' and this is the Bestower of supreme Bliss. [Verse 123].

Verse 124

निर्विकारतया वृत्त्या ब्रह्माकारतया पुनः ।
वृत्तिविस्मरणं सम्यक् समाधिर्ज्ञानसञ्ज्ञकः ॥१२४॥

*nirvikāratayā vṛttyā brahmākāratayā punaḥ,
vṛttivismaraṇam samyak samādhirjñānasañjñakaḥ. (124)*

Because of one idea that everything is Brahman, to have no other modification and to dissolve all thoughts is known as 'samādhi' which is a state of mindlessness. [Verse 124].

Verse 125

इमञ्चाकृत्रिमानन्दं तावत्साधु समभ्यसेत् ।
वश्यो यावत्क्षणात्पुंसः प्रयुक्तः सन् भवेत्स्वयम् ॥१२५॥

*imñcākṛtrimānandaṁ tāvatsādhu samabhyaset,
vaśyo yāvatkṣaṇātpuṁsaḥ prayuktaḥ san bhavetsvayam. (125)*

This, one should practise constantly, until one gets full control over oneself, and thus will be able to enter into that Blemishless Bliss, in an instant, at will. [Verse 125].

Verse 126

ततः साधननिर्मुक्तः सिद्धो भवति योगिराट् ।
तत्स्वरूपं न चैतस्य विषयो मनसो गिराम् ॥१२६॥

*tataḥ sādhananirmuktaḥ siddho bhavati yogirāṭ,
tatsvarūpaṁ na caitasya viṣayo manaso girām. (126)*

Then such a person, the master of all yogés becomes perfect, devoid of any more further practices. The nature of such a person cannot be an object either for the mind or for the speech. [Verse 126].

Verse 127 and 128

समाधौ क्रियमाणे तु विघ्नान्यायान्ति वै बलात् ।
अनुसन्धानराहित्यमालस्यं भोगलालसम् ॥१२७॥

*samādhau kriyamāṇe tu vighnānyāyānti vai balāt,
anusandhānarāhityam-ālasyaṁ bhogalālasam. (127)*

लयस्तमश्च विक्षेपो रसास्वादश्च शून्यता ।
एवं यद्विघ्नबाहुल्यं त्याज्यं ब्रह्मविदा शनैः ॥१२८॥

*layastamaśca vikṣepo rasāsvādaśca śūnyatā,
evaṁ yadvighnabāhulyaṁ tyājyaṁ brahmavidā śanaiḥ. (128)*

When a seeker is practising Samadhi thus, unavoidably there will be obstacles, namely, lack of consistency, inertia, desire for enjoyment, sleep, dullness, agitations, enjoying the joyful state, blankness and so on. A seeker after Brahman should reject and slowly get rid of the unavoidable obstacles. [Verse 127 and 128].

Verse 129

भाववृत्त्या हि भावत्वं शून्यवृत्त्या हि शून्यता ।
ब्रह्मवृत्त्या हि पूर्णत्वं तथा पूर्णत्वमभ्यसेत् ॥१२९॥

*bhāvavṛttyā hi bhāvatvaṁ śūnyavṛttyā hi śūnyatā,
brahmavṛttyā hi pūrṇatvaṁ tathā pūrṇatvamabhyaset. (129)*

By thinking of any object the mind will be full of that alone. By thinking of void the mind will be void. By entertaining the thoughts of Brahman the mind also will be full of that alone. Therefore one should think of Brahman alone always. [Verse 129].

Verse 130

ये हि वृत्तिं जहात्येनां ब्रह्माख्यां पावनीं पराम् ।
वृथैव ते तु जीवन्ति पशुभिश्च समा नराः ॥१३०॥

*ye hi vṛttiṁ jahātyenāṁ brahmākhyāṁ pāvanīm parām,
vṛthaiṣva te tu jīvanti paśubhiśca samā narāḥ. (130)*

Those men, who reject and give up this supreme idea of Brahman, which is purifying, live in vain on this globe like beasts. [Verse 130].

Verse 131

ये हि वृत्तिं विजानन्ति ज्ञात्वापि वर्धयन्ति ये ।
ते वै सत्पुरुषा धन्याः वन्द्यास्ते भुवनत्रये ॥१३१॥

*ye hi vṛttiṁ vijānanti jñātvāpi vardhayanti ye,
te vai satpuruṣā dhanyāḥ vandyāste bhuvanatrāye. (131)*

Those blessed persons, who know this state of Brahman and develop it more and more are indeed noble and worthy of respect from all. [Verse 131].

Verse 132

येषां वृत्तिः समावृद्धा परिपक्वा च सा पुनः ।
ते वै सद्ब्रह्मतां प्राप्ताः नेतरे शब्दवादिनः ॥१३२॥

*yeṣāṁ vṛttiḥ samāvṛddhā paripakvā ca sā punaḥ,
te vai sadbrahmatām prāptāḥ netare śabdavādināḥ. (132)*

Those, whose knowledge is complete in this and who are perfect in the state of Brahman, indeed have attained the Brahman, and not others who simply talk. [Verse 132].

Verse 133

कुशला ब्रह्मवार्तायां वृत्तिहीनाः सुराणिणः ।
तेऽप्यज्ञानतया नूनं पुनरायान्ति यान्ति च ॥१३३॥

*kuśalā brahmapvārtāyām vṛttihīnāḥ surāṇiṇaḥ,
te'pyajñānatayā nūnaṁ punarāyānti yānti ca. (133)*

Those, who are experts in vain talk about Brahman and those who do not practise, are indeed ignorant and they are born to die again and again. [Verse 133].

Verse 134

निमेषार्धं न तिष्ठन्ति वृत्तिं ब्रह्ममयीं विना ।
यथा तिष्ठन्ति ब्रह्माद्याः सनकाद्याः शुकादयः ॥१३४॥

*nimeṣārdhaṁ na tiṣṭhanti vṛttiṁ brahmamayīm vinā,
yathā tiṣṭhanti brahmādyāḥ sanakādyāḥ śukādayaḥ. (134)*

Just as Brahmā, Sanaka, Suka and others, the real aspirants cannot remain even for a moment, without the thought of Brahman. [Verse 134].

Verse 135

कार्ये कारणतायाता कारणे न हि कार्यता ।
कारणत्वं ततो गच्छेत्कार्याभावे विचारतः ॥१३५॥

*kārye kāraṇatāyātā kāraṇe na hi kāryatā,
kāraṇatvaṁ tato gacchetkāryābhāve vicārataḥ. (135)*

The cause is concurrent and inherent in the effects and not the effects in the cause. Therefore, by logic it is clear that in the absence of effects, the cause, as such, also cannot remain. [Verse 135].

Verse 136

अथ शुद्धं भवेद्वस्तु यद्वै वाचामगोचरम् ।
द्रष्टव्यं मृद्धटेनैव दृष्टान्तेन पुनः पुनः ॥१३६॥

*atha śuddhaṁ bhavedvastu yadvai vācāmagocaram,
draṣṭavyaṁ mṛdghaṭenaiva dṛṣṭāntena punaḥ punaḥ. (136)*

Thereafter the pure Brahman remains, which is beyond speech. This should be realised, pondering over That again and again through the example of mud and pot. [Verse 136].

Verse 137

अनेनैव प्रकारेण वृत्तिर्ब्रह्मात्मिका भवेत् ।
उदेति शुद्धचित्तानां वृत्तिज्ञानं ततः परम् ॥१३७॥

*anenaiva prakāreṇa vṛttirbrahmātmikā bhavet,
udeti śuddhacittānāṁ vṛttijñānaṁ tataḥ param. (137)*

By this process, in the mind of the pure, the awareness of Brahman dawns and this should be merged into the absolute state. [Verse 137].

Verse 138

कारणं व्यतिरेकेण पुमानादौ विलोकयेत् ।
अन्वयेन पुनस्तद्धि कार्ये नित्यं प्रपश्यति ॥१३८॥

*kāraṇaṁ vyatirekeṇa pumānādau vilokayet,
anvayena punastaddhi kārye nityaṁ prapaśyati. (138)*

First, one should perceive the cause in all effects by the process of negation. Thereafter by the positive methods one should perceive the cause as concurrent in all effects. [Verse 138].

Verse 139

कार्ये हि कारणं पश्येत्पश्चात्कार्यं विसर्जयेत् ।
कारणत्वं ततो नश्येदवशिष्टं भवेन्मुनिः ॥१३९॥

*kārye hi kāraṇaṁ paśyetpaścātkāryaṁ visarjayet,
kāraṇatvaṁ tato naśyedavaśiṣṭaṁ bhavenmuniḥ. (139)*

One should see the cause in the effects and then should discard the effects altogether. Then the cause also should be dissolved, then what remains is the Truth Absolute, and the seeker becomes verily that. [Verse 139].

Verse 140

भावितं तीव्रवेगेन वस्तु यान्निश्चयात्मना ।
पुमांस्तद्धि भवेच्छीघ्रं ज्ञेयं भ्रमरकीटवत् ॥१४०॥

*bhāvitaṁ tivravegena vastu yānniścayātmanā,
pumāṁstaddhi bhavecchīghraṁ jñeyaṁ bhramarakīṭavat. (140)*

A seeker constantly thinking of an object ultimately becomes that itself. This fact is made clear by the example of the wasp and the worm. [Verse 140].

Verse 141

अदृश्यं भावरूपञ्च सर्वमेव चिदात्मकम् ।
सावधानतया नित्यं स्वात्मानं भावयेद्बुधः ॥१४१॥

*adrśyaṁ bhāvarūpaṁca sarvameva cidātmakam,
sāvadhānatayā nityaṁ svātmānaṁ bhāvayedbudhaḥ. (141)*

The wise should meditate on the manifest and Unmanifest as his own Self constantly and carefully which is nothing but pure Consciousness. [Verse 141].

Verse 142

दृश्यं ह्यदृश्यतां नीत्वा ब्रह्माकारेण चिन्तयेत् ।
विद्वान्नित्यसुखे तिष्ठेद्विया चिद्रसपूर्णया ॥१४२॥

*drśyaṁ hyadrśyatām nītvā brahmākāreṇa cintayet,
vidvānnityasukhe tiṣṭhet-dhiyā cidrasapūrṇayā. (142)*

Merging the manifest into the Unmanifest, meditating that everything is Brahman, the wise seeker should rest blissfully in the state of absolute awareness. [Verse 142].

Verse 143 and 144

एभिरङ्गैः समायुक्तो राजयोग उदाहृतः ।
किञ्चित्पक्वकषायाणां हठयोगेन संयुतः ॥१४३॥

*ebhiraṅgaiḥ samāyukto rājayoga udāhṛtaḥ,
kiñcitpakvakaṣāyāṇāṁ haṭhayogena saṁyutaḥ. (143)*

परिपक्वं मनो येषां केवलोऽयं च सिद्धिदः ।
गुरुदैवतभक्तानां सर्वेषां सुलभो जवात् ॥१४४॥

*paripakvaṁ mano yeṣāṁ kevalo'yaṁ ca siddhidah,
gurudaivatabhaktānāṁ sarveṣāṁ sulabho javāt. (144)*

These fifteen limbs of the rāja-yoga are thus explained. This should be combined with hatha-yoga by those whose worldly desires are partially subdued. To those, whose mind is completely purified this alone is sufficient for Liberation and perfection and it can easily be gained by everyone by devotion to Guru and God. [Verse 143 and 144]